

**Śrīmad-Bhāgavatam**

**Canto Two**

**With the  
Sārārtha-darśinī commentary**

**by**

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# Canto Two – Chapter Two

Meditating on the Puruṣa in the Heart

The Lord in the Heart

# योग

Have only one goal  
→ liberation

① ✓  
धर्मयोग → पारमार्थिक

③ ✓  
Liberation → Sadho Mukti  
→ Direct liberation  
through Sat Gyaan

1<sup>o</sup> goal → liberation  
2<sup>o</sup> goals → various types of gross/subtle elements

② ✓ → 1<sup>st</sup> chapter  
धर्मयोग → विवर्ता रूपा

④ ✓  
Liberation → gradual liberation  
→ Krama Mukti

1, 3, 4 → 2<sup>nd</sup> chapter  
2 → 1<sup>st</sup> chapter

# Section – I

Sukadeva Goswami rejects  
Karma kanda and glorifies the  
path of Liberation (1-7)

|| 2.2.1 ||

śrī-śuka uvāca

evam purā dhāraṇayātma-yonir  
naṣṭām smṛtiṁ pratyavarudhya tuṣṭāt  
tathā sasarjedaṁ amogha-drṣṭir  
yathāpyayāt prāg vyavasāya-buddhiḥ

Popular example  
of success through  
V.R. meditation.  
↓  
Brahmā

Through this type  
of meditation as  
described in  
previous chapter

Śukadeva said: Previously Brahmā (evam purā dhāraṇayā ātma-yonir), with fixed intelligence (vyavasāya-buddhiḥ) and pure vision (amogha-drṣṭir), after regaining his memory of creation (naṣṭām smṛtiṁ pratyavarudhya) by satisfying the Lord (tuṣṭāt), created this universe (tathā sasarja idam) as it was previous to the destruction (yathā prāg āpyayāt).

In the second chapter, the spiritual body of the Lord, practice of dhāraṇā by the perfected yogī, the two paths for merging into the Lord for those who desire to give up their bodies, dhāraṇā on visible material objects which infer the presence of the Lord, and dhāraṇā on Bhagavān are described.

→ *parvāṭe*

2 paths

- a) *Sadyo mukti* → *direct liberation*
- b) *Krama* " → *gradual liberation*

The intermediate results of yoga are here described.

Gaining (praty avaruddhya) his lost memory, by satisfying the Supreme Lord (tuṣṭāt), Brahmā again created the universe as it was before the destruction (apyayāt).

He had fixed (vyavasāya) intelligence, “I will create it by the inspiration of the Lord.”

Why consider liberation?  
↓  
Will there be obstacles?  
↓  
Will there be sweet pleasures.

|| 2.2.2 ||

śābdasya hi brahmaṇa eṣa panthā  
yan nāmabhir dhyāyati dhīr apārthaih  
paribhramams tatra na vindate 'rthān  
māyāmaye vāsanayā śayānah

This is the path of the Vedas (śābdasya hi brahmaṇa eṣa panthā) in which the intelligence concentrates on various names (yaṁ nāmabhir dhyāyati dhīh) which are useless (apa arthaih). A sleeping person (śayānah), desiring illusory happiness (māyāmaye vāsanayā), does not enjoy objects (na vindate arthān) as he wanders around in his dream (paribhramams tatra).



What should the dying person do?

In answer to this some sages want to say, “Do karma alone  
with sacrifices for going to Svarga. This is proved by the  
Vedas.”

This verse answers them.

This is the path of the Vedas made up of sound, in which the intelligence of the sādḥaka becomes engaged in names such as Svarga.

He thinks, “I will attain happiness in Svarga.”

But it is useless (apārthaiḥ).

This is described.

With a desire for happiness, the person in a dream wandering around does not enjoy objects.

Though he attains those planets, he does not get excellent happiness since it is perishable.